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AUTHOR Sadler, Lynn Veach
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ABSTRACT

Recommendations for a national educational agenda that is based on tolerance for cultural diversity and real collaboration are presented in this paper with emphasis on the W. E. Deming model of Total Quality Management, or "Demingism." Two problems in American education are academic performance and the failure of disadvantaged schools. Ten recommendations are discussed; they call for: (1) an educational vision that sees the role of education as going beyond job preparation to promoting the students' "full humanity"; (2) a national task force for establishing guidelines for finding nonpartisan solutions at both federal and state levels; (3) a National Educational Compact that defines education's leadership role and a belief that students can learn; (4) a national information clearinghouse for accessing approaches, experiments, and ideas being tried or proposed; (5) a national task force to find ways to apply theories of cognitive development, optimal learning stages, and the functioning of the brain not only to education but from birth; (6) a national task force to synthesize research on learning styles, develop teaching techniques, and encourage development of software for learning styles; (7) a national higher education task force for research dissemination; (8) a national task force to synthesize the assessment and total quality management approaches; (9) an increase in college presidents' involvement; and (10) the reading of Ron Miller's "What Are Schools For? Holistics Education in American Culture." (85 references and 49 endnotes) (LMI)

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Lynn Veach Sadler
163 Wood Wedge Way
Sanford, North Carolina 27330
Phone/Fax: (919) 499-9216

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Some Recommendations for Education (and All of Us): Valuing Differences as Collaboration Beyond Outcomes Assessment and Total Quality Management/Demingism

Conference on "Creating the Quality School," University of Oklahoma, March 30-April 1, 1992

Recommendations

1—A vision for education distilled into a National Education Credo: The work of education is to prepare students not only for jobs and careers but for full humanity, to improve and uplift individuals and thence the society in which all of us live, to "be a foe of human meanness," and to "enlist in the great causes of the nation and humankind."[1]

2—A national task force to establish guidelines for finding non-partisan solutions for education at both the federal and state levels

3—A National Educational Compact about the leadership role of education in our society and the way we view and treat students and teachers posted in every home that has students, every studentplace, and every workplace in America—It should include the belief that all students can learn,[2] must be encouraged to exercise intelligent choice, can and should use not only opportunities for positive but for negative learning, and can appreciate and enjoy learning for its own sake.

4—A national clearing house, eventually in the form of a database, for accessing approaches, experiments, and ideas being tried or proposed (by, for example, teachers, parents, schools and school systems, State Departments of Public Instruction, higher education, state legislatures, governors, individuals, the corporate world, alliances, partnerships, and the federal level) and serving as a repository of the latest educational research, of anecdotal information about great teachers and teaching techniques, of suggestions for what individuals (including students) can do to help reform education, and of authorities and consultants on particular educational topics and areas (e.g., "learning theory")

5—A national task force, including health professionals and learning specialists, to find ways to apply theories of cognitive development, optimal learning stages, and the functioning of the brain not only to education but from birth

6—A national educational task force to synthesize the research on learning styles, develop teaching techniques for them, and encourage the development of software to help students discern and utilize to advantage their individual learning styles

7—A *higher* education task force to find ways of helping all disciplines to be aware of and make use of the latest educational research

8—The reading of Ron Miller's *What Are Schools For? Holistic Education in American Culture* (Brandon, Vermont: Holistic Education Press, 1990) by everyone who is interested in school reform

9—More involvement of college presidents with schools and with the teaching on their campuses

10—A national task force to offset the emergent competition across the country between Assessment and Demingism/TQM, combine them synergistically, and create a new approach, emphasizing the valuing of differences and utilizing collaborative learning theory, to deal with the problems that face us in education

[1]The phrases in quotation marks are adaptations of thoughts of Terry Sanford when he was helping to envision his successor to the presidency of Duke University.

[2]If we need a sound bite, it is "Yes, Virginia, donkeywork does lead to donothingism."

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Lynn Veach Sadler
163 Wood Wedge Way
Sanford, North Carolina 27330
Phone/Fax: (919) 499-9216

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As we grapple with changes in the studentforce and studentplace and in the workforce and workplace and with a downturn in economics that cripples both, we need the synergism of *real* collaboration. Yet, instead of our rising to the occasion and becoming more entrepreneurial, creative, and collaborative, what we often see rise when the economy falls is the level of intolerance. Businesses are finding that a major cause of poor fit for the minorities they hire is a lack of acceptance of their differences and that a major cause of failure of executives transferred abroad is the inability of their spouses and children to adapt. In frustration, multinational firms are already hiring TCN's [Third-Country Nationals] for their overseas positions. American workers observe the loss of jobs to "outsiders" (women, minorities, ethnic subgroups, "foreigners". . .), and their own frustration builds. The general antagonism and ill will have pervaded education. At every level, it is embroiled in snarling controversy over cultural diversity and pluralism—not just the question of how to achieve them but charges that they ought not to be sought, that we have gone too far and have put both education and the dominant culture "at risk." As a way out, "America 2000," our national educational goals, takes a largely "Outcomes Assessment," quantitative approach. It focuses (Goals 1, 2, 3, 4) on measurement, which implies competition, and Goal 5 uses the vocabulary of competition[1] at a time when many recognize that, for *world*, not just *American*, preservation, the skill and bent of the twenty-first century will have to be collaboration. Goal 6, consequently, leaps out, for providing an environment "free of drugs and violence" and "conducive to learning" shifts abruptly to the *qualitative* realm.[2]

Typically, we recognize two large problems in education: the general performance of our students on standardized tests as compared with the students of other nations (e.g., "Most U.S. Youngsters") and the special cycle of failure of those from our inner cities and, increasingly, rural schools whose labels—"at-risk" or "disadvantaged"—become self-fulfilling prophecies. While the first is connected with our pride, the second threatens our very foundations. If we cannot prevent the latter, the fallout is far more extensive than individual failure. However, national attention focuses on the first, and many reformers are either ignoring

[1]"Every adult American will be literate and will possess the knowledge and skills necessary to *compete* in a global economy and exercise the rights and responsibilities of citizenship" [my italics].

[2]One could quibble with the phrasing of Goal 6's "disciplined" environment, given both the spontaneity of collaborative classrooms and the results of research on the ineffectiveness of coercion.

the second or giving up on it.[3] One commentator says that the only reason some students are staying in school is to keep on the welfare dole and that they do not belong and should be kicked out as a way of controlling violence (Toby).[4] He does not say what they will then do (with themselves or to us). We hear that THE WELFARE and all those "entitlements" are draining the resources of our country . . . . As we try to change education, we are falling back to an old error: putting the cart before the horse. We "pay" for our mistakes in many ways. The longer we allow the cycle of poverty, deprivation, and failure, the more we literally pay for rehabilitation programs that too often merely support survival at the same level.

Many attempts at collaboration are under way. Never before have so many individuals and groups, including business, been focussed on reforming education. The pitch is feverish, as if we sense somehow that the persistence of our image of America is bound up with our success. So it is. We are driven by a fear that the most developed nation is no longer the world's leader.[5] We spend so much time worrying over our loss of face in the international market that we forget our preeminence as purveyor of democracy and human rights. After all, Japan is our chief rival because of our own largess and because it has thrived by adopting an *American* model, albeit one that we rejected, the emphasis of "the man who discovered quality," Dr. W. Edwards Deming, and TQM [Total Quality Management] on continuous improvement. Now, as Japan moves from TQM to ZDM [Zero-Defects Management], it is also following an American model[6] (and telling us that we will never "catch up"). But we should remember, in looking to TQM as a cure-all for business and education, that Japan, while a quantitative, technological genius, is beset by real problems qualitatively—in its educational system (e.g., "Japanese Rethinking") and in human rights—and is a nation in which the individual is expected to and does conform. It is having to import "foreigners" because its countrymen resist manual labor and jobs for the unskilled, and distrust of and backlash against these outsiders are building (Kanabayashi). We should remember, too, that we have seen the destruction of

[3]Cf. Jones ("Durham School") and the Teach for America Program (Dunn; Simmons, "Rural, Inner-City"), which targets both rural and inner-city students, places trainees without teaching certificates in schools that have difficulty recruiting in certain areas (e.g., math, science, language), and finds males for elementary schools. (See. n. 20.) A North Carolina conference has just focused on improving the education of poor and minority students as "the most urgent issue" facing the state (Brown). Some voices *are* being raised nationally against school inequities (McGrory), a particularly stormy issue at the state level. The Kansas City, Missouri, approach ("sparing no expense") is being touted as a test case for "every urban public education system in the country" (Farney).

[4]For another (ironic) paralleling of education and business, see Schrage, who suggests "firing" some customers.

[5]I was recently invited to the dedication of a new plant in Montgomery County, North Carolina, that is owned by an Indian national. India's ambassador to the United States, Dr. Abid Hussain, was the principal speaker. He cited the thrill he felt that an entrepreneur from his developing nation was welcomed into the world's most developed nation. He was pleased that some of the new technology for this laminated wood products company had been devised by his country. All this had the feel of real collaboration and valuing differences, particularly when I learned that the ambassador is Muslim; his wife, Hindu. (The invocation was delivered by a Methodist minster.) The political structure, state to local, was represented, as was the entire plant. (I did not get a chance to find out about the philosophy of management.)

[6]The model is the use of computer simulation to avoid set-up problems at Disneyland outside of Tokyo (Drucker, "Japan").

the Soviet Union and that we provided the motivation and model for such change, not the war power. However, the "balkanization" and "tribalization" that have ensued are also present in America today. We must remind our watchers (and ourselves) that we broke from the British Empire and founded a "more perfect *union*" that balances individuality, states' rights, and "one nation indivisible." We have to remember, with appreciative wonder, our continuous opening up of our resources and communities to new peoples.

We recognize, inchoately, the incredible interdependence and intertwining of education, business, and national well-being—we even have a National Center on Education and the Economy—, but we do not *know* who we are as educators and Americans. We lack a unified vision, a way to focus on what is good about us and to correct those ways and areas in which we have become less than ourselves. We require the vision in place so that ideas and curricula can flow from it. One of our persisting problems is that so many of the excellent educational reform efforts are duplications or partial duplications. We should know what others are doing in order to complement rather than waste energy in reinventing, in order to apply what is worth replicating, and in order to build from the work of others. The corporate world suffers from a similar fragmentation.

A few of our most progressive industries have recently begun to offer training in "valuing differences," their version of diversity and pluralism, though on largely pragmatic and "legal" grounds. However, with economic decline, this approach is not only being discounted and failing to be replicated across the corporate spectrum but is being scaled back or abandoned in those companies that have given birth to it. Like such "qualitative" aspects of education as art, theatre, music, and programs for the Gifted and Talented (Beck, "For Economy"), it is the first to give ground but has the potential for being the most sustaining *human* effort.

Valuing differences offers the opportunity for much greater collaboration around problems that cut to the center of education and America. It may just be the "adjuvant" that has been eluding us in the unavoidable linkage of education with the fiscal and spiritual progress of the nation at a time when all arenas seem in disarray. Valuing differences is nothing short of an instrument for cultural change. It is also the ultimate collaboration and a way of finding—and functioning within—a creative tension among being an individual, being a member of a group (e.g., the middle class, Hispanics, the corporate community, the administration of a school system), and being a member of the larger culture (America).

Valuing differences means that individuals can make ethical choices without being prejudged by association with group labels. We are now so distrusting that every good intention associated with a government official is likely to be construed as "politics as usual." The first paragraph of a recent news release ran as follows: "The House overwhelmingly voted Thursday night to expand federal college aid to middle-class families in *an election-year attempt* [my italics] to make it easier to pay rising tuition costs" ("House Approves"). Similarly, the corporate world is always suspect when it shows an altruistic or "affective" side. If "valuing differences" is going to prevail, however, we have to give everyone that initial

benefit of the doubt. We have to find ways to value *all* differences; we must help those whose dominance is said to be slipping (e.g., politicians, business leaders, White Anglo-Saxon Protestant Males) feel that they, too, can be valued.

A National Vision, a National Educational Credo

The greatest plights of education today are not the spiraling costs[7] and the sinking performance levels of our students, as horrendous as they are, but its dearth of vision and its failure to lead society. Its work ought to be to improve and uplift individuals and thence the society in which all of us live. At the present, it, rather, seems too often to mirror the violence, the giving over of the self to drugs and alcohol, and the general intolerance. We must center education again on its tasks: not only preparation for jobs and careers but preparation for full humanity.

First, then, we need a *national* (and *larger*) vision for education, we need to distill that vision into a credo, and we need to communicate that credo until every student, parent, and member of a Chamber of Commerce or a School Board, for example, can verbalize it. It must include *qualitative* and *quantitative*, for we will not get the latter (e.g., high performance on standardized tests) until we have the former, which involves not only the valuing of differences but an accepting of the worth of every student and a commitment to raising the reach of the individual and enabling him/her to keep reaching. As a starting point for discussions leading to a **National Education Credo, I propose this: The work of education is to prepare students not only for jobs and careers but for full humanity, to improve and uplift individuals and thence the society in which all of us live, to "be a foe of human meanness," and to "enlist in the great causes of the nation and humankind."**[8] Valuing differences crusades against human meanness.

Non-Partisan Education

Education has generally been political in our country in the sense that it was, consciously or unconsciously, meant to instill a certain cultural outlook, support what we stood for, and carry the nation forward by providing a trained workforce, but if we educate *only* for careers, then we believe that the student is for the state.[9] While education will never be *a*-political,[10] underwritten as it is by federal

[7]Their severity cannot be denied, of course, when college is being put out of the reach of many and some of our most prestigious institutions are facing cutbacks. The economic shortfalls are also producing strange educational bedfellows. Schools in North Carolina are bringing in the Channel One classroom news—and its commercials—in exchange for the loan of electronic equipment that they could otherwise not get. At Hobbton High School (in Sampson County, North Carolina), students get their parents and friends to take a test drive as part of General Motors' "Driving for Education" program. Salesmen ride along but discuss selling the car only if the customer asks. In exchange for a certain number of participants, the school gets encyclopedias, a camcorder, or a computer.

[8]The phrases in quotation marks are adaptations of thoughts of Terry Sanford ("Some Attributes of an Ideal University President") when he was helping to envision his successor to the presidency of Duke University: "30. Unwillingness to allow injustices, intolerance, or oppression. It should make Duke's president furious to see racial prejudice, mistreatment of less privileged people, or injustices in society. The good university president has an obligation to be a foe of this human meanness" and "31. Involvement as a crusader. The university president should enlist in the great causes of the nation and humankind, and it does not hurt but, rather, helps the university for the president to be 'intelligently radical'" (Kerr and Gade).

and state government, we must work to make it as non-partisan as we can, to collaborate with it in combining qualitative (educating for full humanity) and quantitative (educating for careers).

Politics can still rear an *ugly* head for all of the well-meaning, intense interest of governmental leaders. President Bush, Secretary of Education Alexander, governors, and others have come together to emphasize school choice and *competition* (among public, private, and parochial education and with privately-run public schools [Cooper]) as the way to deal with student mediocrity.[11] The struggle takes on another political dimension, of course, when the Senate (to be read "Democrats") overhauls "America 2000."

Educational reform is also very much a topic at the state level, where it perhaps started with such Outcomes Assessment efforts as those of former Tennessee Governor Alexander. Most recently, following the example of the Golden Rule Insurance Company in Indianapolis, the voucher movement, in various versions, has found champions in Wisconsin (state legislator Polly Williams), Michigan (majority leader of the Senate Richard Posthumus), Pennsylvania, and California. Vermont has been leading the way for some time.

The emphasis on accountability and assessment (probably strongest and most highly developed among the accreditation bodies in the Southern Association of Colleges and Schools) is bringing threats of state takeover of North Carolina school districts that fail to meet 75% of the accreditation standards at the *minimum level*,[12] have student achievement in the bottom 23% of systems, and have a dropout rate 6%

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[9]Ron Miller provides a comprehensive but an efficiently articulated review of the "cultural themes" that have influenced our educational thinking and practice, particularly these five: Protestant Christianity, scientific reductionism, restrained democratic ideology, capitalism, and nationalism. Colin Scott proclaimed in *Social Education* (1908): "It is not primarily for his own individual good that the child is taken from this free and wandering life of play. It is for what society can get out of him, whether of a material or a spiritual kind, that he is sent to school" (43). According to Miller, the holistic view of education is the opposite of Scott's, as in Ellery Channing's ". . . the individual is not made for the state so much as the state for the individual . . ." and Boyd Bode's "The purpose of education is not to fit the individual for a place in society, but to enable him to make his own place" (84, 116).

[10]Politics is getting "curiouser and curiouser." The "Great Society" tag, more social programs, and taxes on the wealthy to support the poor get associated with one party; individuality, non-interference, and minimization of government and government spending, with another. However, as distinctions get lost in realities, many are asking if liberals and conservatives, Democrats and Republicans per se exist any more. Do we still have to vote for this or that, him or him (well, once in awhile him or *her*) because of "my party"? We almost sense that liberal causes are best advanced by Republicans and conservative causes by Democrats. President Nixon opened our relations with China; President Carter deregulated the railroads and promoted free enterprise.

One reason for the American failure to accept Demingism is "political." See Rowen: "There is still a willingness among politicians, especially protectionist Democrats, to chalk up Japanese success to 'unfair trade practices'" and "To be sure, some of Mr. Deming's beliefs are politically unacceptable to a broad range of Republicans and Democrats, especially his view that monopolies and 'the giants of power' are the sole source of new ideas and methods, and that antitrust legislation is therefore misguided."

The approach to urban education in Kansas City, Missouri, is described as "*politically unique*, driven by a court desegregation order that, in practice forces the state to pay the lion's share for all sorts of improvements—new schools, new equipment, teaching approaches—that the local school board thinks up" (Farney; my italics).

[11]More and more parents are resorting to home schools to battle the mediocrity. North Carolina, for example, has 5500, many of which are motivated by the belief that learning does not happen in the time blocks imposed by the traditional schools. Like many reform attempts, this one is targeted by chauvinists: "I had one church member tell me it was un-American. He said public schools were the American way and we should go where the communists live if we weren't going to be part of America" (Simmons, "Thousands").

above the state average (Simmons, "State Offers"). When the State Department of Public Instruction published its first Report Card measuring school performance, "Political Correctness" (in several senses!) intervened: it had erred by setting each system's performance levels partly on racial makeup and so had to change the formula.

In North Carolina, the mix of politics and education can be downright embarrassing. The Basic Education Plan has set the tone for educational reform since the mid-1980's. Primarily the work of a Democratic governor, it intended to provide a threshold of learning opportunities for all districts, a variation on the current struggles for equality of support, as in the debate over the Texas "Robin Hood" approach. The next governor, a Republican, proposed a career ladder with merit pay. The Democrats then produced Senate Bill 2 offering flexibility at the school level and merit pay to teachers who designed plans that improved school and student performance. The stalled economy is not the only, perhaps not even the major, obstacle, however. All the many excellent collaborative efforts under way in the state notwithstanding, the ambience is still competition rather than collaboration. The Superintendent of Public Instruction is elected but reports to a Board of Education appointed by the Governor. He/She has no veto power, all policies and budgets must be approved by the Legislature, and the state constitution does not clarify the lines of authority of the Board and the Superintendent.[13] For 1992-93, the Board gives funding priority to the merit pay program rewarding teachers for improved student performance and has dropped the Basic Education Plan to seventh. The Superintendent wants raises for all school employees and places the BEP among his top three priorities. Other arguments strongly influenced by "politics" include lengthening the school year and school day (with removing its interruptions a major goal of the State Department of Public Instruction).[14] Nor is politics confined to the state level. In Whiteville, a school board curriculum committee sinned against state law by meeting secretly to discuss the political "hot potato" of grouping students by ability.

My second recommendation is that we need a national task force to establish guidelines for finding non-partisan solutions for education at both the federal and state levels. In my field, higher education, we want to be able to look at our budgets and identify instantly our priorities, have funding follow mission. This task force, with our vision of education before it, will want

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[12]At the same time, the CAT [California Achievement Test] was ostensibly dropped because it set only *minimum standards*. [It has been dropped in California for lack of money.]

[13]The struggle intensified when the Board of Education urged the Governor to lobby against a bill making the Superintendent of Public Instruction the Chair of the Board and the Governor mandated a separate staff for the Board to be funded from the Superintendent's budget. Now the state's school superintendents are promoting one of their own to challenge the Superintendent of Public Instruction, who is backed by most of the principals, because, the claim is, he helped to defeat a General Assembly effort to make their firing easier. When one county superintendent (who allegedly changed from Republican to Democrat to join the campaign) gave a reception for the new candidate and invited principals and assistant principals, he was accused of exerting pressure on his employees (Simmons and Barrett).

[14]The political fallout for North Carolina teachers even includes having to guess when to retire: if the Legislature is able to fund the final phase of its salary schedule, their pensions will be improved by waiting (Simmons, "Teachers Play").

to suggest a reexamination of our support and entitlement priorities[15] that forgets political claimsmanship.

A National Compact about the Leadership Role of Education in Our Society and the Way We View and Treat Students and Educators

Not only must education have a vision—it must also *lead*, not follow, society. If we believe that humans are reasoning and integrated beings; that education, with teaching, is a high art and also provides direction for life in general; and that our exposure to past knowledge through education yields wisdom, then we have to respect its primacy and its practitioners. We must not dismiss as romantics those who have faith that education can be excellent, can be human- and humane-building; individual- and group-building; body-, mind-, and soul-building. In turn, educators must practice their art daily at this larger level as they teach or work at the smaller levels of their particular classrooms or leadership positions. Woodrow Wilson, in his inauguration address at Princeton, captured the task when he told the student body that social service was the highest law of duty and that the educated person must not sit still and know but do and act.

As we debate a "national curriculum" and even the possibility of using performance on standardized tests not only for college admission but for "employee selection" (Finn), we need another more generalized agreement in place as a complement and natural follow-on to the National Educational Credo. Thus, **third**, I recommend **a National Compact about the leadership role of education in our society and the way we view and treat students and educators posted in every home that has students, every studentplace, and every workplace in America. It should include the belief that all students can learn,[16] must be encouraged to exercise intelligent choice, can and should use not only opportunities for positive but for negative learning, and can appreciate and enjoy learning for its own sake.** It should be proposed by the task force working on the credo.

Our problems will not be solved only by the replication and communication of solutions for problems-within-problems, though replication and communication are acutely needed (Recommendation 4). When we give examples of the individuals and groups working to transform education, we detect immediately that students are missing. We hear *about* them, right enough, but not *from* them. We hear mostly about how rotten they are with their rudeness and drugs and flagrant sex and how we have to "dumb down" for them. ("Dumbing down" must account for the current textbook scandal!) The best of them, we are told, spend little time studying ("Survey"). In an era when some Americans are fleeing *from* work (sporting bumper stickers declaring that they are definitely in no hurry, just on their way to work), students are fleeing *to*

[15]Edward Zigler, Director of the Bush Center in Child Development and Social Policy at Yale, has recently proposed that we consolidate the four federal education programs for the poor ("N.C. Hosts").

[16]If we need a sound bite, it is "Yes, Virginia, donkeywork does lead to donothingism." (We will want to use recycled paper!) Raspberry ("Helping Bumblebees") also calls for high expectations, citing the Black elementary students in President Robert L. Albright's Kiddie Kollege at Johnson C. Smith University, who, like bumblebees, are not supposed to fly. As long as they do not know they cannot soar, they do. See also his "Smart Myth Holding Children Back."

work ("Paychecks"). They have to be bribed with cash and prizes, including pizzas, to perform academically (Alexander).[17] No one can doubt that, on *quantitative* measures, they are failing in comparison with the students of other countries. Being Americans, however, we probably thought, until recently, that they were not failing *qualitatively* and *humanely*, but the "new racism" and the "new tribalism" (in the schools and in society at large and precisely at a time when we have lost our "tribes"[18]) tell us otherwise. They mirror their milieu in which programs for the needy and gender-equity support are waning, and the backlash against women and minorities is strong.[19] Minority is challenging minority as the recent suit brought by a Hispanic against scholarship funding for Blacks at the University of Maryland demonstrates (Geyelin). The differential treatment of girls in our school systems (Jordan, Baylor) seems beyond belief, while the problems of boys, particularly Blacks, gain attention across the country ("All-Male Schools"; Hoskinson).[20] Youth are learning to distrust even their peers of other races ("Racism Runs Deep"). Such news no longer permits us the luxury of believing in that ethical schoolroom in the sky. Some are alarmed by the Children's Rights Movement, the Children's Defense Fund, and especially the movement to let children sue their parents. Still, over a hundred million have no access to education ("World's Schooling

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[17]As Alexander demonstrates, even critics accept the *short-term* success of the incentives system operating at some 1500 schools nationwide (e.g., Mayfield High School in Las Cruces, New Mexico) and through the I Have a Dream and Renaissance Education Foundations. The programs are often supported by such outside groups as the Rotary Club in San Antonio and the Marcus Corporation in Milwaukee (a theater and fast-food franchisee). In Johnston County, North Carolina, students who live up to their Lifelong Learning Compact (of 18 terms, including obeying the rules, having a 97% attendance record, remaining free of alcohol and drugs, working fewer than 20 hours a week and no later than 10 P.M. on school nights, and performing 60 hours of community service during their high school careers) will receive a maximum of $1500 a year for college tuition and books (Simmons, "Johnston Offers"). Their parents also have to sign the compact and agree to certain terms (helping the students keep their promises, having contact with advisers, meeting three times a year with school officials, and attending school functions). This is one of the systems applying Deming techniques, and it arrived at the use of incentives by "listening to its customers" (surveying parents, business leaders, and the community as to what they wanted from their schools). Educational theorists, as well as contemporary critics, are opposed to rewards. According to Pestalozzi, "'Life itself educates' . . . ; language and books must follow concrete experience and self-directed activity. In such a learning environment, the intrinsic joy of discovery would make extrinsic rewards—praise, prizes, grades—unnecessary" (Ron Miller 77). Francis W. Parker was more harsh: "Bought at home, bought at school, with merits, percents, and prizes, bought in college and university by the offer of high places, the young man with a *finished* education stands in the world's market-place and cries: 'I'm for sale; what will you give for me?' The cultivation of the reward system in our schools is the cultivation of inordinate ambition, the sinking of every other motive into the one of personal success" (96-97).

[18]Raspberry ("Loss"), citing Kent Amos, calls for us to stop blaming parents, especially single mothers, and recognize that we have lost the structure that once took communal responsibility for our children: the core family, neighbors, the wider community, and the political and religious leadership. Real collaboration results in synergy, not credit-taking or blame-placing, of course. The Comer method, now in use in twelve states, "builds bridges past blame" and takes a "no-fault approach to education." The child is not blamed; rather, the school takes responsibility for finding out how each child can learn. In North Carolina, seven districts are applying the system. The focus is not just the cognitive process but physical and psychological elements. The three principal tactics to be employed are school-based management, a team of mental health professionals to support teachers in treating and preventing behavioral problems, and the involvement of parents. Local universities are collaborating as well (Jones, "Building Bridges").

[19]See my "Continuing to Grow in Administration (or What Next?): Shaping the Future of Higher Education."

[20]The argument over the all-male academy in Detroit is well-known. The situation becomes more complex in a period of backlash against women when we begin to talk about the predominance of female teachers. Will the next step be to place the blame for the plight of public education on its being woman-dominated (in the teacher force if not in the administration)?

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Problem"), and children are sometimes less regarded than Senior Citizens.[21]

But students do have ideas and should be involved in solutions. A recent study has found that they know the country's problems and want to help solve them ("Teens Aware"). They helped change North Carolina law by discovering that the Constitutional amendment abolishing the poll tax had never been ratified (Jones, "Prodding"). They get involved in community issues. As the result of a poll by a high school social studies class, Ocracoke Islanders in North Carolina are now debating whether to secede from Hyde and join Dare County. College students have been particularly forceful in the environmental and volunteer movements.

If the students evince no real frustration at being so bypassed, their teachers do. At a Durham [North Carolina] Education Summit of some 300 community leaders sponsored by the Department of Public Education Fund, the Chamber of Commerce's Leadership Durham, universities, corporations, and PTA's, teachers voiced their belief that they were being excluded from the reform movement and that their views were neither sought nor appreciated (Jones, "Teachers, Reformers"). They continue to endure small and large assaults (e.g., their "Cult of the Journal" [Merrill] and their ineptitude, respectively). Their backlash is apt. A high school English teacher responded to a "simplistic" editorial with a letter maintaining that reading lists *are* in place and that students cannot be made to read:

> Motivating college-bound students becomes frustrating in a society where even the adults around them take every shortcut they can. Our standards of excellence fell a long time ago, and I cannot be sure they fell first in the classroom. I just know that the difficulties I face trying to get students to read and work and write are probably no different from, and are caused by, the same things that trouble every parent, every employer, and even every college professor. (Darling)

She has articulated the nexus of involvement and the larger nexus: until something is done to the frame, society, our many good school-by-school efforts will remain isolated.

In the midst of the furor (including charges that public education and megaschools, for all their economies of scale, have failed and must be thrown out in toto), educators teach every day and, under the burden of widespread public dissatisfaction, try new approaches, hold on to old values, and even reach out to learn from sectors such as the private schools (Jones, "Public Educators") that will be their new *competitors*. Hence a conundrum: in the New Wave of Collaboration, public education is not good because it has not been forced to be *competitive*.[22]

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[21]The complexity of this issue is well illustrated by the refusal of voters in Holyoke, Massachusetts, to accept tax increases to support their decaying and largely ethnic (Puerto Rican) public schools (deemed a model urban system five years ago). Reasons cited include distrust of school officials, disgust with modern education, backlash against minorities, and the high percentage of voters among the elderly (Bulkeley). In contrast, in eastern North Carolina, one of the poorest sections of the state, 66.1% would still pay additional taxes to improve education ("Education Poll Talked to 998"), and the Director of Rural Education at East Carolina University believes that "the school-bashing phenomenon that goes on in the larger media" has a negative effect on citizens' view of education ("Education Leads to Migration"). Oklahoma has just voted a tax increase to provide smaller classrooms and increase teacher salaries ("Okla. Spares"). The Governor believes that this support "shows Oklahoma is on its way to becoming 'the best state in the United States.'"

[22]Consider all of those wonderful teams "competing" for grants from the New American Schools Development Corporation to redesign American education (Stout). The idea of the competition is about as ironic

We cannot wait to act until the societal turn-around promised by synergized qualitative and quantitative education is in place. I still believe that, if the teacher acts as though he/she expects high performance from students, much will come. The key is expectation, a staple of valuing differences. I have witnessed a similar kind of transformation with CAC [Computer-Assisted Composition]: the teacher "expects," the computer "enables,"[23] and the student performs. (I also believe that, if we anticipate high teacher performance, much will come.)[24] We must stop fretting about *I*Q and QA [Quality Assurance, Quality Assessment] and focus on a school's and a college's "*A*Q," on the combination of access and quality. We should have not only *acumen* [a-c-u-m-e-n] but *AQumen* [a-*q*-u-m-e-n]. My experience, quite simply, is that opening doors humanizes and empowers those for whom the door is opened; quality follows, though not without effort.

We must honor and appreciate our teachers and our students and find more ways of tapping their ideas and input. We must help our teachers by acknowledging that they speak for us and by enacting and perpetuating what they gave us in our time in the classroom. We must help our teachers convince our students that education is also proactive, is an act of self-creation and choice. We must get students to understand that the best education for tomorrow is a quiet knowledge of themselves and their values, basic skills, integrated thinking, collaborative learning, an ease with technology, and a commitment to flexibility that will take them beyond incapacitating fears that, given the information explosion and the proliferation of technological advances, their "education" will last, as some are prognosticating, only five years. We must get students to understand and accept the obligation of enlightened citizens to judge with reason and justice and to improve any less favored parts of the world around them. We must get students to rise up with us not just to say but to prove that the school and the campus are havens of the mind first, of the body second, but places where both are nurtured and trained and where we still respect and emulate the hard work and work with the hands that built this country. We must challenge them to eat mind food and eschew those acts of self-destruction that pillage body and thence mind. We must get students to rise up and say with us that we will not tolerate plunder and vandalism and violence, that we are somebody and that everybody out there is also somebody. We have somehow—all of us—to be personally concerned to model the value (and values) of education. We must challenge students to put effort toward learning how to be

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in this context as the metaphor of the "level playing field" so often applied to fairness or lack of it for women—another conundrum.

[23]CAC enables students to produce a beautiful product, and the in-built revision process allows heretofore poor writers to achieve a sense of perfection or near-perfection for the first time in their lives and in an area—written communication—in which perfection most frequently eludes them. Their writing skills increase; their attitude toward writing becomes positive. The effect is an enhancement of both qualitative (improved writing and vision of the self) and quantitative (increased and more accurate output). See Sadler and Greene.

[24]The Delancey Street Foundation of criminologist Dr. Mimi Silbert turns "hard-core criminals into upstanding citizens" using a number of techniques, but one, the "outside-in" approach, holds promise for expectation as a key to educational success and is central to the process: "Image is important to them, so we start there . . . . They have to cut their hair, get into a suit and even change the way they walk. We ask them to act as if they were upstanding citizens or successful executives, even though they feel the opposite. Through external imitation, something gets internalized" (Whittemore 5). She seems to be drawing on a fundamental truism in psychology: attitude follows behavior.

both *self*- and *other*-regarding, for true assertiveness is the empowerment not only of the self but of others, and we have to learn to deal with one another as *humans* before we can deal with one another as *genders* or *minorities* or as whatever the case may try to be. For all of these noble aims, we also want the students—all the people—connected with education to have good fun and be in good humor and to have the right to expect, quite frequently, experiences comparable to that of a Barbara Pym character, who imagines suddenly having a white rabbit thrust into her arms. Life ought to be like that—always possibility, always looking forward to the next whatever. Too many students, from the moment they step in their first classroom, are dead for and to possibility.

"Teaching for America," then, is still all right[25] if we are not seeking to make robots and acquiescers. Just as we can no longer afford to train for particular jobs but must develop student flexibility for changing jobs and even careers, so we ought to center on the mental act of *choosing* as a twenty-first-century skill.[26] We not only have the *privilege* of presenting all points of view freely in the education arena but we have the *duty*, the moral obligation, to do it in such a way as, in turn, to enhance the freedom of student choice and to help students become skilled in the process of examining alternatives; choosing those that are the least damaging not only for themselves but for others; and, once having chosen in good faith, acting and being self-forgiving in the face of the consequences.

While learning can and should be enjoyable, it will not always be so, primarily because teachers are humans, too, and cannot all be constant charmers. (I worry, nonetheless, that the focus on student outcomes is veering somewhat from the heart of the matter: *good* teaching.) I say regularly to students that, while I can count on the fingers of one hand the outstanding teachers I have had, I never had a teacher from whom I did not learn—if only what *not* to say or do or how *not* to be. If the world should not be that way, we must nonetheless glean from all sources and experiences, negative and positive.

Education has practical and world-saving ends, and students must so recognize. They must also know that learning is the greatest "aliveness," is to be valued for its own sake.

A National Educational Clearinghouse

Fourth, we need **a national clearinghouse, eventually in the form of a database, for accessing approaches, experiments, and ideas being tried or proposed (by, for example, teachers, parents, schools and school systems, State Departments of Public**

[25]The shaping of America's young minds and their values is at the heart of the current struggles over the teaching of virginity and sex education (Nazario, "Schools," "Sex Education"; Hansen; Lawson). Does the abstinence-centered curriculum foster self-control; fear, guilt, and shame; ignorance that can result in AIDS; homophobia; the equation of abortion with murder; or sexual stereotypes of males ("hormone-crazed predators") and of liberated females (who attack the manhood of boys)?

[26]I am a Miltonist, and Milton's emphasis on choice has influenced me here. It lies behind a brief form I put together for use with my administrative team when we had to make "decisions with major impact"; it includes a delineation of the alternatives available and a conclusion about which alternative is best for the institution and which will harm the fewest people/areas, as well as plans for who should know about the decision and who will disseminate it. My "choice" has parallels with the emphasis on critical thinking and with William Glasser's control theory (which he considers his addition to Deming to build toward the "quality school").

Instruction, higher education, state legislatures, governors, individuals, the corporate world, alliances, partnerships, and the federal level) and serving as a repository of the latest educational research, of anecdotal information about great teachers and teaching techniques, of suggestions for what individuals (including students) can do to help reform education, and of authorities and consultants on particular educational topics and areas (e.g., "learning theory").[27] To insure replication, inspiration, and effective collaboration, we need access to the good that is being tried.

We also need to recognize that much of the good that is being tried is the work of our schools.[28] Such access will assure its members the credibility implicit in Recommendation 3. Individuals, particularly instructors, have always made their marks on American education. For all the short shrift that we give teachers, most of us can recall at least one or two who still assume mythic proportions.[29] Most know of the work of Jaime Escalante and Marva Collins with barrio and ghetto students, respectively. Principal Richard Jewell recently retired from Needham B. Broughton High School in Winston-Salem, North Carolina, where he is remembered, as examples, for making integration work; for seeing schools as little societies inside the bigger society; for forming, in the 1980's, Community Partners of parents, professors, teachers, and the governor to tutor students; for his After School Assistance Program; for insisting that schools should revolve around students; for tearing up discipline reports on "holy terror" transfers and telling them to start over; for letting teacher and student committees give input into changes; and for giving teachers unprecedented authority and having them tour the neighborhoods of their students (Barrett, "Unflinching Jewell"). Most of these are part of today's "reforms." Many of them anticipated elements of TQM now being adopted.

Those of us who have never had courses in the history and theory of education simply do not know who has done what or what has been said or thought. In fact, some "radical educators" called for the dismantling of public education long before today's hue and cry. The "free school" movement, "a repudiation of public education entirely," sounds much like the current demand for "school choice." This quotation—"Foundations, government agencies, informal networks, and universities established programs to study—as well as advance—the new approaches" (Ron Miller 140)—could refer to today but actually

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[27]The Carnegie Commission on Science, Technology and Government has recently recommended "Setting up a national clearinghouse for information on education systems and a center 'to build a consensus on what U.S. students should know'" (Bovee).

[28]Higher education seems to me far less creative these days, far less willing to take risks—or so I thought until the 25 March 1992 *Chronicle of Higher Education* announced the rebellion against NCATE [the National Council for Accreditation of Teacher Education] by four universities in Iowa.

[29]Mrs. Farrior, my eighth-grade teacher (in a rural school in Warsaw, Duplin County, North Carolina), longed for a painless way to bore a hole in our skulls and pour in knowledge with a "silver gimlet." She apologized for not having one; instead, she said, we would have to work for what we got. I remember her as I read about the current upset over relaxation classes (Nazario, "Relaxation Classes"). After lunch every day, we put our heads on our desks and closed our eyes for five minutes. Afterwards, she read us a chapter of a book (e.g., *Les Misérables*). I also remember how impressed I was that she would share a "stupidity": leaving an unopened can of soup to heat in boiling water until the water evaporated and the can exploded.

describes the late sixties and early seventies. More startling, perhaps, while most, and particularly the corporate world, equate TQM with Deming, some of its core beliefs have been espoused for years by educators and educational theorists and even tried in experimental schools and classrooms. They, again, have been ignored or blocked by the failure to "value the difference" of the stereotypical romantic idealists. (We should remember, too, that Deming was long a prophet without honor in his native country.) Indeed, business and education have found common ground before TQM. The owner of the Waldorf-Astoria cigarette factory (!) in Stuttgart asked Rudolf Steiner to inaugurate a school for his employees and, later, one for their children (Ron Miller 133).

Birth- and Pre-School Learning

Other information bases need to be shared for enactment. The well-known ability of young children to learn languages makes a telling comment that we seem to ignore. Educators and educational theorists (e.g., Friedrich Froebel, Margaret Naumburg, Maria Montessori, Rudolf Steiner, Jean Piaget) have stressed that learning occurs in stages and from birth, but they have been, largely, as ignored or denigrated by traditional education as Deming by American management, often having been thrust aside as "airy fairy," idealistic, and inordinately child-centered. They have told us, however, and their telling is being reconfirmed daily by brain researchers, that our intellectual capacity is in place phenomenally early but that "an approach that is concerned with the unfolding personality of every child is fundamentally at odds with the public schools' mission of sorting and social efficiency" (John Holt in Ron Miller 151). One of the "America 2000" goals is having all children ready to learn when they start the first grade, but the route for attaining that worthy end remains undefined. The response of the Carnegie Foundation for the Advancement of Teaching (Henry), while it recognizes that change will be effected only by the involvement of parents, the workplace, television,[30] neighborhoods, and state and federal government, focuses on pre-schoolers and largely ignores from-birth learning. Thus, **fifth, we need a national task force, including health professionals and learning specialists, to find ways to apply theories of cognitive development, optimal learning stages, and the functioning of the brain not only to education but from birth.** If we are going to break the cycle of failure of those born in adversity, we have to intervene from their first hours.[31] The task force might even suggest that we experiment with "Platonic academies" where, on a purely voluntary basis, of course, unwed mothers (or others, for that

[30] I am tempted to say, "Fat chance!". I have been trying for some time to get Steve Bochco to do a series on higher education patterned something on the order of *L.A. Law*. Recently, Baylor has thrown down a similar gauntlet: "I challenge the television industry to devise a program patterned after 'L.A. Law' that focuses on the career of a female or minority engineer. Better yet, we could have a daughter on a program like 'The Cosby Show' study engineering."

[31] At a time when the media get bashed for bashing, thought-pieces of responsible members of the press, while they have never been entirely absent, seem to be emerging as a new kind of collaboration of effort. See the articles by Beck, with whom I share the view that we need to focus on early learning. She points out ("Methods") that the Carnegie proposal is tied with another "entitlement" package and concludes: "So the new Carnegie report will go on the shelf with a stash of other studies. But at least we will have been reminded once again that we do know how to improve our children's lives and raise their level of intelligence—if we just didn't have too many other priorities."

matter) might have their babies and leave them to be nurtured![32]

Learning Styles

A natural offshoot of the application of brain research to education is the availability of information about learning and learning strategies. Frustration and failure often result from our not having trained teachers and particularly college professors to reach different learning styles or even to know their own. We cannot limit our view here to racial, ethnic, and gender diversity and "international" students. Teachers must be equipped to reach also those who fall outside the banners of cultural diversity and Special Education (the "Differently Abled"), e.g., continuing education and non-traditional students as well as Elderhostelers and those in External Degree Programs. Already adult part-time students account for almost 50% of our enrollments and will reach 60% by the end of this century. Distance education through technology will come into its own before 2000, and, increasingly, education will be mobile, with students stationary at home or at work. As we embroil ourselves in dissension over ethnicities, we are omitting whole categories of students. In the twenty-first century, andragogy (adult learners, not just non-traditional students) will bring more emphasis on life-span and multiple career education and on intergenerational learning.[33] Certainly, we need to pay more, not less, attention to the non-college-bound. Students themselves need to know their learning styles to exercise wise choice of classes and the most effective learning strategies.[34] My **sixth** recommendation, then, is a **national educational task force to synthesize the research on learning styles, develop teaching techniques for them, and encourage the development of software to help students discern and utilize to advantage their individual learning styles**. It will certainly want to find ways to get students to expect and value the variety of teaching and learning styles and to sample them all.

Higher Education and Educational Research

In its attempts to reform teacher education, higher education has emphasized that the disciplines and the Schools of Education need to collaborate. However, the collaboration remains largely one-sided: what teacher education can learn from the liberal arts. Those outside the School of Education have virtually no sense of what goes on in it or in educational research. We can enhance our specialties daily not only by

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[32]Those who support learning as unfolding in stages tend to view education, in the Platonic way, as the evocation of what is already present in the child. In Plato's republic, we recall, children were turned over to the State to be reared—another conundrum, given our entanglement of education and politics.

[33]One of our greatest wastes is our wisdom figures. I have in mind a journal, *WE* [*Wisdom and Experience*], for sharing their insights.

[34]Reich offers concrete suggestions for how business can offset this problem. America 2000 mentions adult literacy but does not really get at diversity issues per se. Promising planning and collaboration are in place to assist some of our diverse populations. In North Carolina, the Community College System is trying to cope with the unskilled labor force (Kenneson) and has joined the public schools in a policy aimed at preventing the watering down of Tech Prep academic programs for students who will not attend four-year colleges. Similarly, the state of Vermont has just received a five-year federally-funded grant (The Vermont Transition Systems Change Project) to provide transition plans for all Special Education students (covering the full range of handicapping conditions) sixteen and older. Working with a Core Team, they will design their last three years of high school and decide what they will do after graduation.

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learning more in them but by teaching them better as we draw on the rich vein of educational literature. **My seventh recommendation is a *higher* education task force to find ways of helping all disciplines to be aware of and make use of the latest educational research.**[35] Perhaps one of the recommendations will be that candidates for graduate degrees outside of the field of Education take a course to make them conversant with the history of education and with learning theory.

I confess my own frustration, when I first became excited about merging collaborative learning and Deming, at not being able to find a "quick-and-dirty" source for either or for educational theories in general. The last (in Recommendation 10) ultimately fell into my hands: the book, by Ron Miller, was sent to me because the publisher had heard or read some of my comments and thought I would be open to "holistic education" and the question, "What are schools for?". Through it, I discovered that many of my "self-grown" views about teaching, students, and education are not entirely radical. I now know, for example, that Rudolf Steiner and George Dennison also viewed teaching as an art (136, 143); that Steiner saw the function of a school as the encouragement not only of students but of adults (138); that George Ripley and Francisco Ferrer connected the intellectual and the manual, the thinker and the worker (89, 122); that A. Bronson Alcott believed, "To work worthily, man must aspire worthily" (93), though I would, of course, change *man* to *humans*; that Ellery Channing believed in the "inherent dignity of all people" (83); and that Johann Heinrich Pestalozzi thought, "The reading, writing, and arithmetic are not, after all, what they [students] most need; it is all well and good for them to learn something, but the really important thing is for them to *be* something,—for them to become what they are meant to be . . ." (77). Accordingly, **I recommend that, eighth, everyone who is interested in school reform read, as a knowledge base, Ron Miller's *What Are Schools For? Holistic Education in American Culture***. It certainly tells us where we have been and where we could go. It may well reveal to others that they are "holistic educators unaware" or at least have some holistic tendencies!

If, however, holistic means that I have to take a stand for education *either* as "drawing forth" what is already inside the student *or* as pouring facts, skills, beliefs, and values into the student, then I now know that I am not "holistic."[35] We have to have both, combine qualitative and quantitative, value both of those views of education. If I give *first* place to the qualitative, I give *special* place to the quantitative. I still delight in a good teacher/lecturer distilling facts (with his/her self-won insights) as not only an efficiency for the hearer but a definitive illustration of synthesis and synergy (what I call "head-banging" against myriads of texts and student minds to arrive at something higher than one's own or those others' views).

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[35]Ron Miller's research suggests that holistic educators have been misunderstood: ". . . after interviewing almost sixty holistic educators in various schools around the country, I found no teacher who rejected intellectual development, academic skills, or careful thinking as important educational goals. Rather, they argue that academic learning must not be the *sole* concern of education; I was told repeatedly that, in their experience, when children's natural unfolding is respected and their emotional and psychological needs addressed, then far *more* learning takes place with far less effort. With holistic education, it is possible to have both achievement and joy in learning" (64-65).

Higher Education Leadership

If Recommendations 6 and 7 are to "take" in *higher* education, its leaders will have to undergo some changes and attitude shifts. Mostly, they do not come down from the mountain of competition to the valley of collaboration except to work with the corporate world.[36] My **ninth recommendation is that college presidents/chancellors get more involved with schools and with the teaching on their campuses.** Not only will they thereby increase the credibility and effectiveness of primary and secondary education, but they will learn.[37]

Valuing Differences: Collaboration Beyond Outcomes Assessment and TQM/Demingism

Tenth, we need **a national task force to offset the emergent competition across the country between the Assessment and the Deming/TQM thrusts, combine them synergistically, and create a new approach, emphasizing the valuing of differences and utilizing collaborative learning theory, to deal with the problems that face us in education.**

Outcomes Assessment (known also as OBE or Outcomes Based Education) and TQM are the antepenultimate and penultimate movements within the Educational Reform Movement. We need their synergy, and valuing differences can find it. Both, at their best, already support qualitative as well as quantitative. Assessment programs, though stereotypically measures-based, often include emphasis on values and life-long learning.[38] While we associate TQM with statistical standards, it emphasizes

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[36] I do not like that image. Collaboration ought to be "going to the mountain top"!

[37] One of my strangest experiences as a college president was the reaction to my involvement with Vermont schools: they evinced complete, albeit pleased, surprise; some in higher education disapproved. I visited seven during my first few weeks on campus. I addressed the Vermont Superintendents Association on "CAC [Computer-Assisted Composition]: A Tool for Harnessing and Using the Competing Skills of Writing." One of the best experiences I had in Vermont was my interaction with Burlington High School, where I spoke on "Making College Campuses Safe for Women" at the First Annual Conference on Women's History sponsored by the Women's U.S. History class. The name tags were pictures of women achievers. I returned for the presentation of the class project, *A Woman's Way: A Bicentennial Compilation of Women Who Have Contributed to the Character of Vermont*. As a going-away present when my resignation was announced, the school presented me with Lois Stiles Edgerly's *Give Her This Day: A Daybook of Women's Words*, which enters the subjects by their birthdays. Faculty and students signed their names and wrote comments in the margins by their own birthdays. They also asked me to participate in their "Living History Series" and speak for the tapping of students into the National Honor Society. My involvement merely seemed natural. We are all in education together; we have to collaborate. If higher education has to have practical reasons for interacting with the schools, are they not, in Deming's terms, its "customers"? How can we place so much blame on them for the condition in which our students arrive if we do not help and get involved? We train the schools' teachers and administrators, after all. One problem is the distance between theory in the university classroom and practice in the schoolroom. Another, according to Glasser, is that professors generally have only to teach; teachers in the schools have to manage (to convince that what they are doing belongs in the students' "quality world").

[38] At Methodist College, where I was the Vice-President for Academic Affairs, we established eight Outcomes Assessment Subcommittees (under an umbrella Outcomes Assessment Committee): Reading across the Curriculum, Writing across the Curriculum, Speaking across the Curriculum (a pioneering effort, I believe), General Education/Core, Critical (Analytic) Thinking, Life-Long Learning, Values, and Student Involvement in Outcomes Assessment. We were reaffirmed by the Southern Association under its new criteria for IE [Institutional Effectiveness] and OA [Outcomes Assessment]. When I went to Vermont, I found that the Assessment Movement was simply not a concern of higher education. My work with it there was generally in connection with the state's restructuring and educational reform movement, which emphasizes the portfolio approach (De Witt).

humanizing of the workplace, capability rather than placement on the organizational chart, participatory management, and improvement of the system rather than blame of the workers. Dr. Deming maintains that the purpose of companies is to continue to exist and provide jobs and to produce products of quality[39] rather than make money for their CEO's, boards, and stockholders. The Assessment Movement has one of its principal thrusts, OA [Outcomes Assessment], well in hand, but the other, IE [Institutional Effectiveness], cannot confine itself to fiscal performance and alignment of mission and budget but must grapple with the *ugly* "isms" pervading the studentplace. They are also in the workplace, and we need valuing differences to overcome dysfunction in both. TQM, like OA, focuses on results, but, whenever humans are involved, particularly in education, we cannot gain the ends we want unless the *process*[40] is effective and models what we would instill. When the end is an excellent human, process has to be primary. Still, if we give *first* place to the qualitative, we must give *special* place to the quantitative.

TQM offers a corrective for the delimiting focus of Educational Assessment on minimum standards. Dr. Deming has offset the assembly-line technique of quality control that makes us stop trying to improve when we reach "acceptable" error tolerances. Minimum standards waste human potential and are comparable to living with what is legal rather than what is ethical or to *managing* rather than *leading*. They can even waste human lives if we think of safety in the workplace. In education, the question, again, is of expectation level. Our "recalls" are dropouts and failures, wastes not only of money but of humanity and dangers to themselves and society, apt to move from the education system to the prison or welfare system. The Deming model is to get the product right the first time. How much more important that aim is when the subject is a life!

What first attracted me to Demingism was its emphasis on excellence and quality not as finite but as infinite. Why are so many of us threatened by the idea that we can always improve, will never be perfect? I cannot understand why we should not want to get better and better and want others to get better and better, why we should not learn and learn and want others to learn and learn, why we cannot seem to accept that everyone can learn and that we have a human obligation to help everyone to learn. Valuing differences can

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[39]I cannot forget that I am an English professor, who, while loving the ability of language to change (and loving puns), must still remind myself that, ironically, "quality school" and "quality product" are solecisms. *Quality* in these usages, though it does not grate (the case for me with "orientate") is *not yet* an adjective.

[40]A small war exists, of course, between the Demingites and the [Malcolm] Baldrigeans, who favor process over product but also stress that companies must contribute to the well-being of the community and the nation. I am reminded of the struggle between *product* and *process* approaches in writing: the traditional, quantitative way and the New Wave, qualitative way, respectively. CAC [Computer-Assisted Composition, my coinage] combines them synergistically. It can make the student aware of *writing as process* (pre-writing to writing to revising/editing) at the same time that it enables the writer to have a measurable outcome, *writing as product*. See n. 23. It also encourages collaboration. Students at their computers talk first to their teachers and their Laboratory Director and then enter into dialogues with one another about writing, which becomes a communal experience. This involvement with CAC generated my interest in collaborative learning, now being increasingly cited (e.g., DePalmá) as a tool of educational reform. (Other kinds of collaborative approaches in the schools are discussed by Putka.) Another of my CAC tenets is worth quoting in this context: CAC is an enabling tool that encourages the writer to become *writer and reader* or *writer and critic*, to combine what Peter Elbow calls the two "conflicting" skills required in writing: the ability to create and to criticize.

transform such mindsets.

Something *must*. Higher education may be in the worst shape ever.[41] We have had Watergate and other political "gates." Now we are having what I call "Campusgate" or "*Prof*ligate" ("Campus Profligacy"). We note that funding is not the main problem. Higher education is beset by sexual harassment; date rape; violence; intolerance; misuse of federal funding for research; the "selling" of advanced degrees to NASA and Army officials for grants; auditing revelations; sports scandals of various types, including the diversion of funds from a federally supported teaching program to campus athletics; wiretapping; leaders under pressure for ill judgments or misconduct such as conflict of interest and obscene telephone calls; denial; incivility; battles for and over the curriculum; charges of "subversion from within" the teaching force; the National Association of Scholars pitted against other scholars; homophobia; screaming matches over Political Correctness and free speech . . . . Soon, somebody is going to insist that the looming faculty shortage is not all that bad! We have to reassert the voice of reason on our campuses. If pro-life and pro-choice groups can find common ground, as in recent days, or "value each other's differences," surely that mindplace, the college campus, can do so.

The best hope that I know of correcting such conditions is valuing differences. My road to it as an instrument for cultural change began when I was a panelist at a conference on "Achieving Pluralism on Campuses in New England." I heard Ms. Cheryl Dick, the Personnel Consultant for Valuing Differences at Digital in Burlington, Vermont, describe what her company was doing and invited her to Johnson State, where I was the President, to assist me not just in changing its climate but in changing its *culture*. I thought that, given the feeling even on our campuses that the business world knows more about "getting ahead" than we do (and precisely why education must assume a leadership role in society), if Digital spoke, our staff and students would listen. The Dean of Campus Planning and Advancement was involved because he would have to enact many of the *qualitative* efforts (e.g., Affirmative Action/Equal Opportunity Employment/504 Legislation, Campus Relations, Human Resources Management, and Pluralism). He led our strategic planning, and I knew instinctively that this work would have to be woven into the fabric of campus life, that our human rights efforts had to be the cornerstone of our planning.

I also met and become friends with an independent consultant in Organizational Management, James Chapados. Subsequently, he, two members of my immediate staff, Ms. Dick, and other representatives from Vermont's corporate structure (Stephen Halley, the Manager of Technology Support for the Technical Division of IBM, and David Hallquist, the Head of Production at Digital) became members of the Brain Trust I established for the campus.

A third ingredient was TQM. When I alluded to my interest in Deming during a television interview, I received an invitation to participate in a Deming workshop. Its leader, Marshall Thurber, one of the two "evangelists of quality" presented in the March, 1991, issue of *Colorado Business*, and a protégé of Dr.

[41]I discuss its problems at some length in "Excellence in, Excellence out: Humanities and the Twenty-First Century" and "Issues Facing Education in the Twenty-First Century."

Deming, became so taken with our efforts to change the campus that he *donated* a two-day workshop for faculty, students, and staff at Johnson State, as well as leaders in secondary education, business, and state government; we even had a visiting Russian dignitary. I also invited representatives from school systems applying Deming techniques. Thus we joined the handful of campuses interested in the possibilities of being "Demingized" or in becoming, in the pun I gave Mr. Thurber, a "DEMINGstration."[42] Prior to the workshop, I had my Administrative Team and all of our "middle managers" read *Applying the Deming Method to Higher Education for More Effective Human Resource Management* (Richard I. Miller, editor) and discuss its applicability to higher education in general and our campus in particular.[43]

The Brain Trust prepared the way for that workshop, and its corporate members also donated their expertise and services. We offered extensive in-service training around valuing differences and collaborative learning in the workplace and the classroom, seeking the critical mass of those who would not only model the valuing of differences but teach the "next generation" as the circle widened. Ms. Dick led workshops on "Cultural Diversity," "Valuing Differences," and "Change Management: Paradigm Shifts" and worked with faculty, staff, Residence Hall Directors and Resident Assistants, and the leaders of the Student Association. Mr. Hallquist, known for his work with quality circles and Demingism,[44] gave a workshop on collaboration in the workplace (for faculty and staff), highlighting how high performance work teams can evolve through the use of collaborative learning techniques. We also wanted our students to accept change as natural, and I established a lecture series, "Rekindling Fire" [that is, returning to the moral center of education], devoted to the issues surrounding change (e.g., ways to meet it, ways to cause it). Mr. Halley led off with a presentation on "Technologies of Change." I introduced him and linked our cultural change program with "adjuvantcy" to stress the assisting, the helping of the approach, pointing out that, in medicine, an *adjuvant* aids in preventing or dispelling a disease or disorder and is often a substance that assists the functioning of the main ingredient in a cure. We were about preventing educational dysfunction and helping to cure it where it existed. I added:

> Oddly, we need to find a way to prevent and/or cure two largely opposing ills. In Japan, a downside of Demingism is that some members of the factories competing for the coveted Deming Prize, an award for quality established by the Union of Japanese Scientists and Engineers in 1951, have committed suicide before the rigors of TQC [Total Quality Control]. All of us are familiar with the suicides of Japanese students for whom the competition in school is formidable and the opportunity of getting into a college at all highly unlikely. On the American side, some college students commit daily what we might call "spiritual suicide" as they waste their human potential and the potential of the learning situation—become educationally dysfunctional. We have to change. We have to find ways to prevent the waste and to help each person reach as far as he/she can and wants to reach. We have to foster the reaching.
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[42]Johnson State became, however briefly, a "DEMING*station*," perhaps!

[43]When I was the Vice President for Academic Affairs at Methodist College, in Fayetteville, North Carolina, President Elton Hendricks had his administrative team read *In Search of Excellence* and consider ways of applying the techniques of the best-run companies in America to the running of a small liberal arts campus.

[44]He was also involved in the planning and opening of Ben and Jerry's in Vermont and is a friend of the owners/partners.

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> Good change cherishes the best of that which was changed and is simultaneously highly ceative. Students leaving campus for today's world are going to see more change, not less; colleges have an obligation not to prepare them for individual changes but for living with and prospering in change.

The second lecture was "Breaking the Shackles of Racism, Sexism, and Social Class" by the former President of the Black Student Movement at Methodist College, who also gave a workshop for students.

We brought in other outside consultants. Dr. David Johnson, Director of the Cooperative Learning Center of the University of Minnesota, presented a workshop for faculty and staff. His books include *Learning Together and Alone*, *Joining Together: Group Theory and Group Skills*, *Reaching Out*, and *Human Relations and Your Career*. He has published over 250 articles on cooperation and conflict management and edits the *American Education Research Journal*. Futurist Dr. Harris Sussman, who specializes in the challenges of change, conducted a workshop for the faculty. He focused on how work is changing in the Information Age, the new complexity of organizational life, the manager in the twenty-first century, global business conditions, the influence of information technology on organization practices, and the future of human resources. He helped Johnson State to prepare its students, by preparing its faculty, for the new world of work.

We also trained small combination groups of faculty, students, and staff to become "Ambassadors of Cultural Change." The topics covered in the training sessions, which were conducted by the Brain Trust, included "Isms" (Major Isms [Race, Sexuality], Attribution Theory, Language and Behavior, Valuing Differences, Psychological Models of Prejudice and Violence), Systems Perspectives (Paradigms and Paradigm Shifts, Comfort Zones, Frames of Reference, Self-Fulfilling Prophecies, Global Views, Excellence), Organizational Perspectives (The Functional Organization, The Dysfunctional Organization, Defactionalism, Addictive Behavior, Change Management, Demingisms), and Skills (Intrapersonal, Interpersonal, and Group). As the culminating activity, the participants produced a Group Action Plan and Individual Action Plans for their proposed work on campus and presented them to the trainers and others present. The training of the first group occurred shortly before the birthday of Martin Luther King, Jr., and, at the campus-wide celebration of that event, we presented the Ambassadors for Cultural Change and a gift to the campus in King's honor and publicly launched our efforts to transform the culture of the college.

We worked on linkage with schools. Our library sponsored a series of panel discussions by faculty, staff (including the President), students, and graduates who had become teachers in local systems. One focussed on William Glasser's *The Quality School: Managing Students Without Coercion*.[45] Last June, I took a faculty member to South Carolina for a workshop for a school system on TQE [Total Quality Education]. I sent a faculty member in my place to a conference in July (that I was to have hosted at Johnson State) with the leader of the Quality Management Movement at Mt. Edgecumbe High School (Sitka, Alaska). Since I have been back in North Carolina, I have volunteered in the schools and have been

[45] Another focussed on Peggy Reeves Sanday's *Fraternity Gang Rape: Sex, Brotherhood, and Privilege on Campus*.

particularly interested in those systems that are pursuing Quality Management and Demingism. As an example, the Johnston County superintendent is applying such teachings of Deming as teamwork, goals that can be measured, participatory management, emphasis on quality, and the reintroduction of values (Barrett, "Educators"; Simmons, "Johnston Schools").

Both the corporate world and particularly higher education tend to interpret collaboration as what they have to offer to the schools. While my college was being beseeched to train school officials and teachers in collaborative learning and to help secondary education in Vermont restructure and change, I wanted us to be at least as interested in what we could *get* as in what we could *give*. I heard middle school students talking on Vermont Public Radio about serving as mediators; one pointed out that it was the small kids who needed the most help because they argued over the petty stuff. I had to think about the hostility on our campuses and about how right he was. We had Principal Mary Lynn Riggs, of Swanton Elementary School, and some of her sixth-graders come in to teach mediation skills to the Residence Hall Directors and Resident Assistants.[46] (Conflict resolution and, especially, the conversion of conflict to collaboration, is a twenty-first-century skill.)

Higher education must stop looking to industry only to provide internships for students, jobs for graduates, and monetary support. While our Brain Trust at Johnson State grew from my appreciation for the efforts of Digital in the area of valuing differences, our collaboration was serendipitous in many ways. Ironically, with some prodding by corporate downsizing and jettisoning of the valuing differences area, the

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[46]While I have focussed only on the strategies related to valuing differences and Demingism, we tried many others (all of which can also be subsumed under "valuing differences"), including training for Resident Assistants and Residence Hall Directors. The Student Life Division adopted as its focus RED [Respect, Equality, and Diversity], with the aim of cutting across the issues of discrimination, repression, and gender to the heart of affirmative action. We offered workshops on issues of gender and addictive behavior, as well as mediation, and these were adapted, in turn, for floor programs in the residence halls, orientation for all incoming students, and a mandatory Freshman Seminar. We provided counseling for Adult Children of Alcohol and Drug Abusers and established a Drug and Alcohol Task Force (with representatives of community agencies), expanded our efforts in the area of student leadership, and produced a wallet-sized *Dater's Bill of Rights*. A Law Day Teach-in, with members of the Vermont Bar Association, dealt with legal issues related to the First Amendment as it impacts the workplace, privacy and the Buckley Amendment, freedom of speech, *in loco parentis*, and civility. (Many of the efforts in Student Life were the brainchildren of the Dean of Students, who became the target of anti-Semitism.) We had a two-day consultation with the former Director of the Western States Project on Women in the Curriculum. Our Campus Climate Committee worked on "Involvement Charting": making a conscious effort to give as many faculty and staff as possible the opportunity to contribute and participate. We provided an outside mediator one day a week to work with individuals and groups, planned a retreat ("From Factionalism to Action Plan") and a Women in Leadership Conference (to develop skills and provide resources for present and future women leaders), and produced literature on sexual harassment issues and "Ethics in the Workplace." We established a Town and Gown Task Force that met monthly. We wanted to become the repository of and resource for information on the topics that were foci of the effort to change the campus culture and make these materials available to schools and colleges generally. We held a public forum on the problems confronting the county in which the college was located. It demonstrated collaboration of faculty, staff, and students to help the community to solve problems and was in consonance with and reminded us of our public mission. It used impact/probability analysis and computer-generated graphs in response to audience input. Even the Child Development Center promoted the campus emphasis on cultural change and celebrating differences, thus transforming theory into action. The theme of the 1991 Fourth Annual Lamoille County Children's Festival was "Creativity, Imagination, and Fantasy." In addition to encouraging the children to use their own creativity and imagination to explore, experiment, and create, the activities included guest artists performing and teaching multicultural dances. Among them, Seleshe, an Ethiopian, brought music, tales, riddles, and dance from Africa; and the Dragon Dance Theater performed the Native American tale of "Rainbow Crow."

Brain Trust has now evolved into the Mt. Elmore Institute,[47] which is "committed to improving human relations and organizational productivity by promoting respect for all people." It does diversity research, training, and consulting; deals with "psychological safety" in the workplace; and transforms conflict into collaboration. Involved in what I label "downsizing Deming" (that is, reducing his fourteen points to four), it calls its principal work "Diversity Management."

True collaboration helps all participants. What started as a premise of working conditions in a few progressive industries only to be derailed by economics is now returning to help the corporate world and education with the intolerance that is destructive for everyone. I believe that American education and American industry can reassert themselves through the combination of qualitative and quantitative and through valuing differences. Demingism, Assessment, collaboration with the corporate world, more profound linkage of higher education with the schools, preparation for changes in the studentforce and studentplace and in the workforce and workplace, and this new emphasis on human rights and high expectations (valuing differences)—we must pool them and more. We have hardly begun to utilize collaborative learning theory, for example.

What proof do I have that the approach works/will work? After all, we were just beginning when I left Johnson State, and ours was always an effort-in-process, fed as it went by its own collaborative energy. It will never be so crisp as the application of fourteen (or even of four!) points. Human differences do not subscribe to neat definitions as we quickly find out when we fall into the trap of "all Hispanics . . ." or "women don't have a sense of humor" [my favorite!]. Such efforts will remain fluid and individualized. What proof do I have that they work? Here is one of my favorite memories. With it, I rest *our* case.

> It is 7:30 A.M., and I am having my monthly breakfast meeting with the Staff Federation officers. I sense rather quickly that this one is different. They offer up only one complaint (that the faculty are already ruining the new sculpture facility), one rumor about someone's contract not being renewed, and nothing from the Safety Committee. They get downright philosophical. One male notes that, since the new plan for valuing differences has gone into effect, there are more posters advertising meetings about and support groups for gays and lesbians. I acknowledge that he is probably right, and suddenly he and three other males are having a debate, a very civil one, on the topic of homosexuality[48]; it is priceless, and I can coast after a gentle reminder about freedom of choice, freedom in America, and the fact that, if one group is persecuted, it only takes a larger group to persecute the next and so on. I mention backlash and immediately get a query and responsive nods from a male who works in the library and who, incidentally, does not yet have a baccalaureate degree. (Only two of the some fifteen in the room do; most have no college at all.) He is the Staff Grievance Officer and is probably in his mid-thirties. He has been reading about the backlash. I am a Miltonist, he believes, and can I explain why people want to bash Milton? Then the group shifts to Deming for a long and ranging dialogue not only with me but among themselves. "Don't you lose your incentive in a group?" "Don't you cease to be an individual?"[49] "Is it

[47]The next issue of *Small College Creativity* (which I edit) will have articles by its members and by others working in TQM/Demingism. The address of the Mount Elmore Institute is P.O. Box 158, Waterbury, Vermont 05676 (phone: 802-244-8708; fax: 802-244-8302).

[48]One insisted that "homosexuals can't help themselves." Interestingly, soon afterwards, we began to hear that a scientist has found a biological basis for homosexuality.

[49]The fear of losing one's individuality remained strong as we discussed TQM. If it stresses working as teams, it also encourages individuals—at all levels—to have ideas. Moreover, we have been team-oriented long enough now to know the dangers to individuality (e.g., Muscatine; Drucker, "There's More"). Nor is Demingism

true that we'll have 'Group of the Month' instead of 'Employee of the Month?'" The best was the good-humored accusation that another librarian present, a woman this time, will not release any of the six new Deming books until she has read them!

Thank you.

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the first such philosophy. A long time before I ever became aware of it, I was walking the campus (or sitting in my office listening) with a notebook in my hand to record whatever ideas and concerns *any* constituent had. As a Vice-President for Academic Affairs, I had several different regular staff meetings, none more important to the general welfare of the college than that with the head of the Faculty Secretaries, the Director of the Print Shop, and my own Administrative Assistant. As a President, I invited all faculty and staff to bring me ideas to try or suggestions for better use of their own talents. Nonetheless, we need to give that fear serious thought as we talk in education of a national curriculum and standards. I stress having the vision (qualitative) in place and letting those involved in education decide, individually, how to implement it (quantitative). Glasser recommends that we agree to teach English, for example, but leave how we will teach it and what we will use to teach it to the judgment (and individuality) of our teachers. We cannot forget that teachers are our customers, too (customers of administrators, of the Board of Education, of higher education, etc.). They have to be nurtured in the vision (and in other ways) as well as students, and treating them like professionals who can make decisions is part of that nurturing.

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